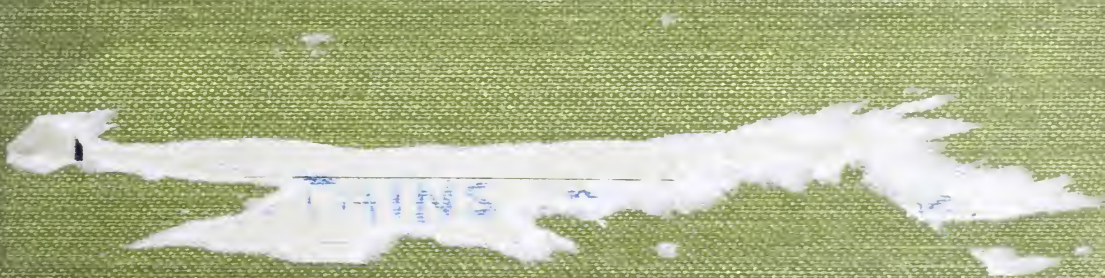
The CHRONICLE of the LONDON MISSIONARY SOCIETY

1926



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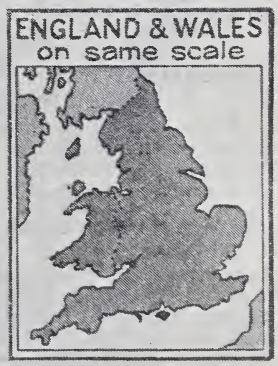
SEPTEMBER, 1926 PRICE TWOPENCE

The CHRONICLE of the LONDON MISSIONARY SOCIETY



INDIA CALLING

STUDY INDIA THIS YEAR WITH THE HELP OF W. E. S. HOLLAND, G. E. PHILLIPS AND OTHER WRITERS

4853

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Rev. R. L. Turner, M.A., and Mrs. Turner, from Papua, June 23rd.

Mr. and Mrs. O. G. R. Beynon and child, from Shanghai, June 29th.

Mr. C. W. Knott, M.Sc., Mrs. Knott and children, from Wuchang, China, and Mrs. P. L. McAll, from Tsinanfu, China, July 1st.

Rev. R. E. F. Peill, M.A., from Tientsin, Miss M. M. Wood, from Peking, Miss M. D. Gibbon, from Tsangchow, North China, and Miss Eva D. Spicer, M.A., from Ginling College, Nanking, China, July 5th.

Miss E. M. Hancock, B.Sc., from Peking, July 20th.

Mr. J. B. Tayler, M.Sc., Mrs. Tayler and children, from Peking, July 20th.

Dr. and Mrs. S. H. Pugh, from Neyoor, Travancore, July 22nd.

Rev. C. G. and Mrs. Sparham, from Shanghai, July 25th.

Departures

Dr. A. C. Price, transferred to North China, via India, per ss. *Maldavia*, July 16th.

Mr. R. A. Hickling, returning to Chikka Ballapura, South India, per ss. *Kaisir-i-Hind*, July 29th.

Dr. D. P. Marks, proceeding to Neyoor, Travancore, per ss. *Herefordshire*, July 30th.

Mr. and Mrs. W. Freshwater, returning to Central Africa, per ss. *Kenilworth Castle*, August 6th.

Birth

COUPER. On July 9th, at Nottingham, to the Rev. D. and Mrs. Couper of South Africa, a daughter. ISABEL IONA.

Marriage

SHORT—MCCALLA.—On July 10th, at Union Church, Putney, by Rev. Hugh Rothwell, M.A., B.D., Rev. Frank Short (appointed to Hong-Kong) to Irene Alice McCalla.

Watchers' Prayer Union

NEW BRANCH.

AUXILIARY.	CHURCH.	SECRETARY.
West Devon.	Tavistock.	Mr. E. K. Hart.
Burnley.	Barnoldswick.	Miss D. Johnson.
Newcastle.	Whitley Bay.	Mr. R. S. Darling.

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, September 17th, at 5.30 p.m. Rev. W. Stewart Scott, Chairman of the Stratford Group, will preside.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal.

Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S. The substantial sum of £132 was realised last year by Mr. Earl for the Society through the disposal of Foreign Stamps. This income might be greatly increased if friends in regular correspondence with countries like Rhodesia, Papua or the Cook Islands would save their stamps for the Society's benefit.

Luncheon Hour Talks to Business Men

These will be resumed on WEDNESDAY, OCTOBER 6th, when M. L. Jacks, Esq., M.A., Head Master of Mill Hill School, will speak on "Education as an International Force."

All men are cordially invited to these Luncheons, which are held fortnightly in the LIBRARY of the MEMORIAL HALL, 1 to 2 p.m. sharp, charge 1s. 6d. Printed programmes of the Autumn series will be ready about the middle of the month, and will be dispatched to all those who usually attend. Others may have this information on application to Rev. S. J. Cowdy, L.M.S., 48, Broadway, S.W.1.

Wants Department

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Miss Lomas, of the Girls' Central High School, Tananarive, has the promise of a set of valuable records for teaching French, and would be glad of the gift of a gramophone.

Rev. T. E. Buck, Ambalavao, Betsileo, Madagascar, would be grateful to friends who will send him tools, new or second-hand, for his carpenter's workshop for boys.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

M.W.H.S.

To Sunday School Superintendents and Leaders

IMPORTANT NOTICE.

During October, your Church Missionary Secretary will have important information for you. *Be sure to ask him whether he has received his "Torch-bearers."*

Luncheon Hour Talks to Women

The Women's Luncheon-hour talks will be resumed in October and full particulars will be found in the October CHRONICLE.

Maps of India

The cover of this CHRONICLE is reproduced by permission of Messrs. G. Philip and Son. It is from their Model Atlas Map of the Indian Empire—the same firm publishes a variety of maps and other helps for visual instruction on India.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society . SEPTEMBER, 1926

"MUCKY LISTER"

A complete short story
By Wm. Robinson, formerly of Salem

MACALISTER was our engineer, a true Highlander, blue-eyed, red and wrathful. The kind of man who is always in hot water. He came to the worst engineering job in India. The roads and bridges were in the last stages of decay.

MacAlister came into this business, and in twelve months he put things right. It turned his hair grey, and he got no thanks for it. Indeed, he got suspended until he could clear himself of a false charge of bribery, yet he was the least corruptible man one could meet in a long day's march.

The Indians called him "Mucky Lister." I tried to teach the proper pronunciation, but Indian tongues could not manage it and they were sorry, because MacAlister was clean in body, and they testified "he has a white soul." During the period of his suspension he tried to play golf. Our links were limited in extent, and the ground was shaped like the kite an English boy flies. A triangle with a circular end opposite the point. The driving-off tee was at this point; if you sliced the ball it went into a jungle at the side, and became for ever lost; if you heeled it it was pulled into the lake and was lost. This was MacAlister's experience, and it made him wrathful. The Megatherium, a huge, genial soldier on general duty, argued the point.

"If there's a lake on one side, and a jungle on the other, the providence of golf has placed them there for you to avoid, and not for you to play balls into."

Miriam's corner and the "pretend" kitchen

But MacAlister determined to lay out new links, and thus save bad temper, not to say bad language. The new links went through one or two compounds, and in one of these Mac met what was to him a revelation. One of the greens skirted the corner of a stable, a tiny mite of an Indian girl annexed it, and the claim was admitted. It became known as Miriam's Corner.

Miriam, a little brown girl, very little, had a clear, open face, quite a round face, with beaming eyes that were always bright. "Just rising five," said MacAlister, who had heard the child sing. Miriam had a sweet smile and was afraid of no one. She was scantily clothed, had only a small scarlet and yellow cloth that draped her plump little body. She was always clean, and the big blue-eyed Highlander was drawn to her. She became his friend, and was one of those child-angels who meet rough men and change them.

Miriam's mother was a hard-working widow who earned her living by cutting grass for the old pony. The pony lived next door to Miriam's mother. One of the spare stalls had been matted in so as to make a small house for the grass-cutter and her child. Miriam used to spend all the day on the golf green in her corner. The mother had to leave early in the morning, going out miles and miles to cut grass; she had a short hoe to cut and dig, and she would get back home about six in the evening with a bundle of sweet green grass for the pony. Two people—for Pony was human in his knowingness—used to watch for Miriam's mother, Miriam and her friend the pony. Then the golf green would be forsaken and you would hear Miriam telling her mother all that had passed during the day. They were very happy in the flickering lamplight of the small house.

Miriam, little as she was, had visions. She lived in the happy land of "Make Believe."

Miriam had seen the kitchen of the large bungalow where the collector lived, and once, when the sahib and his lady were away, the cook, a kindly soul, had shown Miriam the drawing-room. Miriam's corner contained an exact model of the kitchen. Empty jam-tins, a discarded enamelled pie-dish with all the enamel chipped off, a small clay oven she had fashioned herself, and a little mud hearth represented the kitchen. Wonderful dishes were cooked there. Sometimes old Pony would stroll across to inspect; he was only kept in his stall at night. Miriam would show him a tin resting on three bits of stone and tell him his grain was being cooked in that tin. Pony would put down his nose to be stroked and kissed by Miriam, and then he would pass on to graze a little distance away.

The drawing-room was on the edge of the golf green; here a flat asparagus tin represented a couch, and the neck of a broken soda-water bottle a chandelier. Bits of glass and remnants of bangles, shreds of coloured rag, scarlet croton leaves and yellow leaves, all artistically arranged, represented the drawing-room.

* * * *

"Mucky Lister," being a Celt, declared when she got older he would adopt her and bring her up as his very own—"Mother chucked in," said he.

* * * *

One night Miriam's mother staggered home, threw down her bundle of grass, and died an hour after from plague. We were all called out to stop the panic in the town, and we had to go. Mac, riding like fury, called to see Miriam, and found her dying from the fell disease. She had clung to her mother. Her smile was as sweet as ever, and she tried to salaam to her friend; she died doing so. Miriam and her mother were laid in one grave, and this was dug in her corner.

The padre, a broken man, came and read the service.

Miriam's Corner is still kept sacred. It is fenced off and the tins, bits of glass are still there. Mac fixes them from time to time, and on such occasions he speaks to no one and goes straight away from the links he loved so well.

Poor old Pony lingered about the corner, not knowing what to make of it all. We tried to be kind to him; if he saw a girl or woman in the compound he would march across, and we had to give him three peeled bananas. He would not go away with less than three. I gave him his grain one morning, and he could not eat it. He simply lay down and died. He is buried not far from Miriam's Corner.

Is it not written "And a little child shall lead them"?

WHY INDIA ?

Its Claim on Us

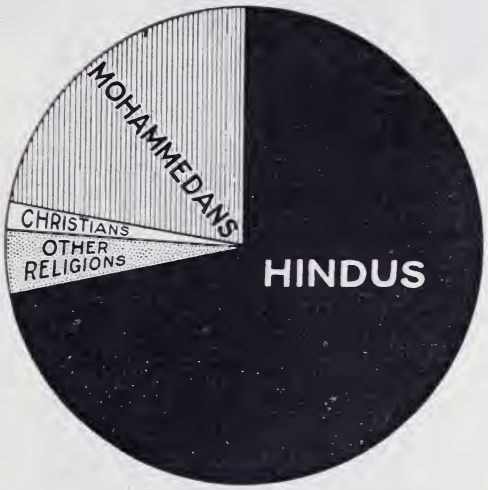
By E. W. Franks, M.A., Deputy Chairman of the L.M.S. Board

DURING the coming months the supporters of the L.M.S. are asked to give special attention to the study of India.

It is well that everyone should realise clearly the importance, value, and inspiration of becoming acquainted with the history and the problems, past and present, of that fascinating country.

To all who are interested in the ancient civilisations and religions of the world no people offer a more varied or more engrossing study than the people of India. For most of us to-day, however, it is the present position and outlook that compel our immediate and most careful study.

For one thing, India has peculiar claims on the British nation. Our responsibility for India is, we believe, the outcome of that Providence which determines the relations of the peoples of the world. British rule, sometimes without purposing it, and often, as most certainly is true to-day, with deliberate intention, has awakened in the people of India a desire for the freedom, rights, privileges and responsibilities which our own country enjoys in such full measure. Recently reforms have been introduced in India which are intended to develop the true ideals of self-government.



The Religions of India.

Hindus - -	216 million.
Mohammedans	68 million.
Christians -	4½ million.
Other Religions	14 million.

It is no wonder that in the process countless difficulties arise and often new-found liberty is used unwisely and extravagantly. But the difficulties and misuses are the cost of growth. In spite of all the turmoil the ex-Viceroy, Lord Reading, ventured in the House of Lords to express his belief that with goodwill India will be able to reach the end that has been promised her—will become a full partner in the British Empire and attain her responsible government.

Present discontents

To those who think of India from the missionary standpoint, the present serious outbreak of hostility between Hindus and Mohammedans cannot fail to make a peculiarly powerful appeal for a serious attempt to understand its causes and the way of reconciliation. It, too, may be one of India's growing pains. At any rate, as Lord Irwin, the present Viceroy, has so wisely pointed out, it is for the Christian people of the West, who have learned by the schooling of the centuries the duty and the possibility of toleration, to help on that education of India in understanding and goodwill which will reconcile those who at present are, because of their differing religions, so bitterly hostile to each other. To do this will demand a sympathetic and intelligent acquaintance with these two great faiths. For the L.M.S. student this links the study of India directly to the subject of last year's study and emphasises the place and the claims of Mohammedans in India.

The Prospect

It is not, however, its political and religious crises alone that call for the immediate interest of the student of missions. In many ways the prospects of Christian work in India are at the present time most hopeful.

The unrest of these days has served to bring home to many Indians their need of that Jesus Christ Who for more than a century has been offered to them as their Saviour and Hope, individually and nationally. How great the progress of Christian missions has been, and how bright their prospects are can be clearly seen from "the Call from India," recently issued by the Missionary Council of the Church of England. This report will repay study on account of its comprehensive statement of the advance of Christianity among both educated Indians and the great masses of the people, and especially the outcastes.

Again, while, as Mr. Godfrey Phillips has said, there is no new panacea for the winning

of India for Christ, there are new doors opening for effective service.

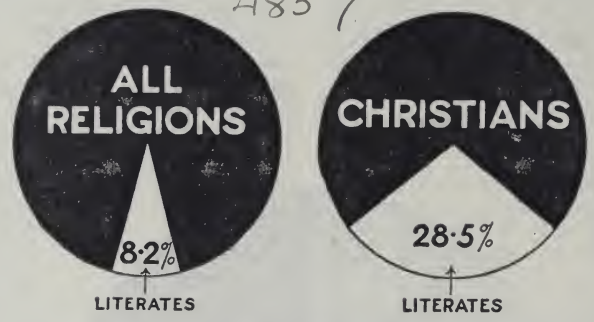
In the field of Education, in which missionaries have always been leaders in India, there is a great demand for schools suitable for village children. Here already, mission schools are taking the lead and afford ample scope for a great development of essential work. There is also a growing call for the intensive training of Christians that they may be able to fulfil the duties of Christian citizenship and that from among them may be found trained leaders and evangelists.

The need for Literature

Another and allied field of service is concerned with the development of vernacular literature. Both in order that those who have been to school may remain literate in after life and profit by their education, and that Christians, especially Christian workers, may be supplied with suitable literature, the need of work in this direction is peculiarly urgent.

Then, too, the life of countless Indians is being industrialised. Outside Calcutta, for example, jute factories stretch for eight miles along the banks of the Hugli and employ some 150,000 workers. The welfare of such communities, and not least of the vast numbers of Indian Christians found in them, call for that kind of social service which makes such an appeal in these days to all who desire to see Christianity applied to everyday life.

Those who support the L.M.S. will find that the study of India and of the work of the Society affords ample proof of the greatness of the work already accomplished and of the ideals which direct its policy at the present time. Whether in the carrying out of such education as has already been indicated, or in the sympathetic development of the Christian community, or in the promotion of the unity of the Church in India, the Society is inspired by that pioneering spirit which is so characteristic of its history.



Among the Indian population as a whole only 82 in every thousand can read and write. But among the Christians there are 285 in each thousand who are literate.

While still maintaining the vital work nobly accomplished in the past in so many directions—evangelistic, educational, medical, industrial—every effort is being made to concentrate on the special demands of the moment. Here, as always, knowledge is power. If only the Society's constituents really understand the call from India, there will surely be no lack either of the men or of the means for the accomplishment in that great country of the work for which in the Providence of God the L.M.S. is responsible to-day.

The Problem of Furlough

A New Solution

COMING home on furlough is, for many missionaries, a most difficult undertaking. The cost and anxiety involved in setting up a temporary home in Britain are almost too great a burden to make the visit a holiday or a rest.

So far two lines of provision have been attempted with a certain success. Boarding houses and furlough homes already provide for those missionaries who have either no family or rather large ones. But the best boarding house is a poor substitute for a home for children, and the furlough houses cannot be the cheapest way except for the larger families.

"Missionary Guest Houses Ltd.," is a company floated by leading members of all great missionary societies to build at Selly Oak, near Birmingham, a block of what are really "Service" flats for missionaries.

Here they will have a furnished home of their own, with their own front door, their own bath-room, light and heat.

The company hopes to pay four per cent. on the invested capital, so that it is not asking for the diversion of missionary funds but simply for the investment of missionary-minded people.

Full particulars can be obtained from A. G. Pite, Cambridge House, Camberwell Road, S.E.

Stories of Pandit Ram Swarup

By W. G. Murphy,
of Gopiganj.

"BEWARE, O brethren, or this Englishman will make apostates of us all!" shouted Ram Swarup—a Brahmin Pandit of the highest caste—as with flashing eyes and fiery indignation he scattered among the crowd the fragments of a Christian tract the missionary had just given to him. Up to this point the simple village folk of Gopiganj had listened well to the earnest missionary from Benares, who was then touring the villages of that great district. But, stirred by the Pandit—more by the respect and fear his caste position engendered than by his eloquence—the crowd melted away. Thus did Ram Swarup endeavour to prevent the spread of the gospel in Gopiganj nearly thirty years ago.

About twenty years later that same Ram Swarup, on almost the same spot, was strangely moved as he listened to a hymn sung by the small band of Christians who had just settled in Gopiganj, which was now to become an L.M.S. mission station.

The story of how he purchased a farthing hymn-book which became an instrument in his conversion is told elsewhere.* Suffice it to say that this high-caste Brahmin landowner became for Christ's sake a penniless, despised outcaste.

Photo by [*A. W. McMillan.*

Pandit Ram Swarup.

Raised by humility.

To demonstrate further his renunciation of his former high position, he rented a small plot of land, and in spite of the jeering taunts of his fellows, did his own ploughing and harvesting—work which as a Brahmin would have been far beneath his dignity.

After a few years at this he conceived the idea of helping the depressed classes by starting in a small way a cloth business, the object of which was to supply cloth to poor people at cheaper than bazaar rates, on easy terms, payable at harvest time.

Thus, by thrift and frugal living, he soon became independent of mission support, and now, as leader of the small Christian community and honorary pastor of the church, he holds a position among his fellow-countrymen such as he could never have attained as a Brahmin.

It can be truly said of this man that his gentleness has made him great; for it is his humility that is his strength. He smiles when people insult him and places at its true value any form of praise that comes his way.

First reconciled to his Brother.

It was New Year's Eve. The workers were coming in to head-quarters for a week of special services. They arrived late at night tired out after a long journey in a crowded slow train which had crawled into the station three hours late. It was not surprising; therefore, that some of them arrived in a pessimistic mood and somewhat touchy.

Ram Swarup was in charge of the arrangements for their comfort. Imagine, therefore, his dismay when he discovered that he had miscalculated in the number of beds! To make things worse, the man who was short of a bed had travelled the farthest, was the most weary, and, at best, was an impatient individual possessed of an uncontrollable temper.

At all times voluble, his vocabulary expanded with his feelings. The dear old Pandit, as a peace-offering, gave up his own bed; but this gracious act seemed only to add fuel to the flame! In the end even Ram Swarup's patience gave out, and in terms none the less strong because devoid of abuse he administered the necessary rebuke.

But that incident caused Ram Swarup a sleepless night.

At the service on New Year's morning the theme was "Brotherly Love," and the

* *See "Ram Swarup." By John Grant, in the Venturer Series.* (*Price 2d.*)

brethren were exhorted to forgive and forget the past and to start the New Year in a spirit of unity and brotherly fellowship. At the close the Pandit was asked to lead in prayer. There was a long pause. Wondering why the Pandit did not respond, I looked up and was just in time to witness a most impressive incident. There was the dear old Pandit prostrating himself at the feet of the angry brother, entreating his forgiveness. Then he prayed.

After the service the Pandit came to me and said: "Sir, it was not fair to ask me to pray when you knew of the feeling existing between me and brother P——. How could I pray while in my heart I harboured a grievance? You exhorted us to forgive and be reconciled one to another. I could not pray until I had made my peace with P——."

The Pandit had done no wrong. But this beautiful Christian act was not without its effect. It made that Christian brother thoroughly ashamed of himself, and before the day was out there was a happy and complete reconciliation which was the forerunner of several others.

You who read these lines, can you wonder that in Ram Swarup's presence we are humbled with a deep sense of our own shortcomings and thankful for the privilege of working with such a saint of God? Old in years, young in the faith, but wonderfully mature in spiritual experience, this simple village Christian is a living witness to the possibilities of grace.

Doings and Dreams

MR. GODFREY PHILLIPS, till recently a missionary in India, has written in "Doings and Dreams" an account of the work of L.M.S. missionaries amid all the perplexities described in the more general book, "The Indian Outlook." These two books should both be studied, they are complementary. One decribes the background, the setting of missionary work; the other tells of the work itself, and of the way a missionary society, *our* missionary society, is attempting to meet some of the difficulties and solve some of the problems.

"Doings and Dreams" should be read and discussed in missionary study circles and in existing church activities, e.g. week-night service, Y.P. Society, Women's meeting, Brotherhood.

The "Suggestions for its Use in Church Activities" are in two parts. Part I contains suggestions for the discussion of the book in groups such as Bible classes, study circles, etc. A specimen page from the pamphlet follows these notes.

Part II contains suggestions for the use of "Doings and Dreams" in the various Church Organisations; a Specimen Programme for a Week-Night Service, a Specimen Programme for a Women's Meeting, a Specimen Programme for a Travancore Evening in a Young People's Society, and a South India Evening for Church and congregation.

The L.M.S. in India

QUESTIONS FOR DISCUSSION
CHAPTERS 7 and 8

1. If you were going to India as a missionary, would you choose to work among the Caste or Outcaste people, and why?
2. Some people say that the conversion of a few Caste converts does more towards winning India for Christ than many mass movements among the outcastes. What do you think about this?
3. One member may be asked to prepare a chart showing the growth of the Travancore Church in each decade, from the time of Ringeltaube onwards.
4. What is the strength and weakness of the Church in Travancore? Why are missionaries still needed there?

SUGGESTIONS.

1. The group should realise the great, but *distinct* needs of both Caste and Outcaste peoples for Christ; (*a*) from among the Caste people have come those, who, for centuries past, have sought in vain for religious light and truth; (*b*) they are the natural leaders; (*c*) the system of Caste is the greatest stumbling block to the progress of Christianity; (*d*) it is amongst the caste people that the wonderful change of attitude towards the Personality of Christ is taking place; (*e*) the gift of leadership which Caste converts can bring into the Church is greatly needed.

On the other hand (*a*) the need of the Outcastes; (*b*) their utter degradation and poverty; (*c*) their appeal for deliverance; (*d*) the fact of their accessibility makes a great demand for help from the Christian Church.

2. This is a much disputed point. There is no doubt that the conversion of a Caste convert has a far-reaching effect among his own circle; he also has gifts of intellect, leadership, and religious perception which are lacking in the very large majority of outcaste converts.

On the other hand, the object lesson of a redeemed outcaste community, such as is common in South India, is an indisputable proof of the power of Christianity.

A CONFLICT OF IDEAS*

By G. E. Phillips, M.A.

IF we simply count heads, there are at least three times as many people in India as in the countries of the ancient Roman Empire, which at first seemed too huge ever to be penetrated by the Gospel. If we think of language, there was one language then which would be understood by practically every inhabitant of the Roman Empire. In India the Message must speak a hundred difficult tongues or fail to be understood. As an obstacle to the introduction of a Christian social system, the age-long stratification of society in castes has no parallel in those first days. But it is not alone the three hundred million people of India whose life is affected by this missionary enterprise. For the ancient barriers enclosing India have shrunk into comparative insignificance with modern means of communication, and India to-day is in touch with all the world as never before. It is not only that through Press telegrams, London's news is printed next day in every large town in India; that the motor-bus in many provinces is drawing the villages out of their seclusion; and cinema films too poor to be shown in America and England, flaunt their caricature of Western life in places with ancient names and sacred associations. That is only part of the picture, the West daily pressing upon the East representations, most of which are anything but flattering, of its own life.

* * * * *

Not at War with Religions

Is the religion of Christ that which the post-war world needs? Is the coming of a Reign which shall transcend earthly governments and include the whole earth under its sway the dream of overwrought enthusiasts, or is it the programme of world advance to which all smaller life-plans must be adjusted? These are questions for Britain as much as for India, but the answer cannot be found in either Britain alone or India alone. You cannot lose the Christian cause in India and win it in Britain. If we were selfish enough to be thinking only of the religious future of Britain, still we should need to pay some attention to this country which has been the birthplace of so many religions, from which even to-day influences are going out to the ends of the earth.

But here at the very beginning let us guard against misunderstanding of what has been said about conflict of ideas. Missions to-day are not enemies trying to destroy other religions. We war not with Hinduism or Mohammedanism, but with the world, the flesh, and the devil. Our greatest weapon is that love which is the supreme gift of the Spirit, and whatsoever of good is to be seen in the theory or the life of the men of other faiths has the right to our rejoicing admiration, and must receive it. More and more it is coming to be widely understood by non-Christians that missionaries love India and its people, that much of the best of Indian literature and religion would have been lost to the world without the work of missionary scholars, and that in every struggle for temperance, or for a better social order, they will find the missionaries their allies. Nevertheless there are thoughts of God which at long last cannot live together in the mind. If you believe that God is "too pure to behold evil," you cannot at the same time really believe that God is the one undifferentiated Being of which it is not right to say that it is either good or evil. If God to you is a super-Sultan whose decrees take no account of human wills, He cannot at the same time be to you the God and Father of our Lord Jesus Christ. One idea must at last destroy the other, and in that sense, and only that, is it necessary to speak of conflict.

People you meet

Talk about conflict of ideas may sound vague and abstract, so look at the people themselves, as you meet them concretely enough, for instance, when you are travelling on the railway. See that elderly gentleman in the corner of the carriage, resting on many pillows, surrounded by brass vessels and sundries, with head shaven save for the little tuft of hair at the back, and with very simple upper and lower cloth. He is obsequiously waited on by a servant who

* *From "Doings and Dreams: The L.M.S. in India" (price 1s., postage 2d.)*

comes running from a third-class compartment at every stop, and he is not in good health. Yes, it would be more comfortable for us if he need not hawk in his throat so loudly, nor spit so much, but we must be thankful he does it out of the window. Do you notice his is a clever face, and when he is looking down the columns of those foolscap account books which shorten the journey for him instead of a newspaper, you are sure that nothing escapes his eye. The comfort or discomfort of a considerable number of people whose little debts are in those account books depends upon his will. He doesn't look a bad fellow at all. I wonder if he ever thinks about God, and if so what are his thoughts ?

Imported Manners

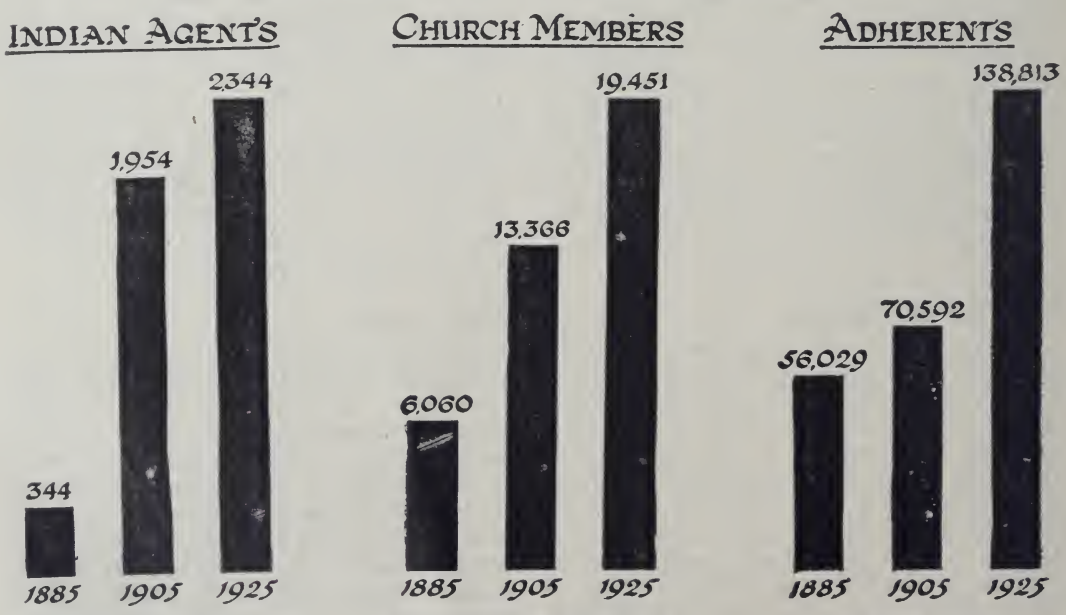
The man on your left who is so silent and dignified, partly because he cannot talk English, from his dress is clearly a Mohammedan, so you can conjecture a little what religion means to him. But when he takes his breakfast from that capacious hat-box-looking thing, the strength of the odour gives you other subjects for speculation. The stout young man on your right with the good-natured spectacled face, dressed in a vest and check lower cloth, who sits hour after hour neither reading nor talking : what can he be thinking about as he looks straight before him ? He is friendly enough when you accost him, and less unsophisticated than he appears just now, as you will see at the end of the journey when he dresses in a Tussore silk suit and appears on the platform at the terminus with a smart cane, the modern young man all complete. But what does life mean to him when there is trouble to be faced, or death ? By the way, talking of " modern," did you notice at the last station the young man standing outside his carriage door, frothing at the mouth as he brushed his teeth in public, gazing the while at all that went on, serenely confident that he had appropriated the manners of the West ?

Third class but real

But the sort of people about whom we have been talking are all second-class carriage people. You would get more of the real India in the third-class, where also the congestion may give you some suggestion of India's problem of over-population. Your

L.M.S. Progress in India

Shown at three intervals of twenty years each



Preachers, Teachers and Bible Women working with the L.M.S.

Members of the Church in South India, Travancore and North India.

The Christian community other than Church members.

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heart cannot help warming to people who rearrange themselves and their heterogeneous luggage so that the sahib or mem-sahib may "sit more conveniently"; the friendly atmosphere makes friendly talk easy, and you get little flashlights upon the life of common people. Perhaps this is most of all true for the Englishwoman travelling with her Indian sisters. "Where are you going, Amma?" asked a missionary woman one day not long ago of a white-clad Hindu fellow-passenger.

"I am going to C—— to get injections. I was bitten by a mad dog this morning, and they tell me the Government injects medicines for that sickness."

"Oh, what a pity; how did it happen?"

"You see, my husband died two months ago, and our family has become very poor. I had no money to pay for my son's school fees. I went to ask for help for this from a friend, and on my way home this dog bit me. Why should God send me trouble like this?"

None too easy a question to answer, but it naturally led to conversation about the Father without Whose knowledge no sparrow falls, and Whose love could be relied on at such a time.

"Do you hear, sister?" asked the Hindu lady of the person the other side of her. "The mem-sahib says God will help me." And she crept closer to the "mem-sahib," and most of the way to C—— held her hand, repeating: "You said God would help me."

A fifth of the human race

You may begin to visualise India when you see the crowds of hundreds of thousands gathered together for some temple festival. Or it is impressive to watch the never-ending stream of people in the streets of Calcutta, Bombay, Madras and scores of other cities, no procession of standardised men, but of people who in each group dress and talk and think quite differently from those in other groups. But you have still to remember that India is a country of villages, and if you would know her life you must get beyond this city fringe, and for a period of years patiently work your way into the slow-moving life of one of those clusters of houses where the scorching sun shines down on much the same picture to-day as a thousand years ago.

At the end of it all you may find that you have the friend's privilege of familiarity with a small portion of the life of a few people, being faced with unexplored regions even in them, while the life of many others beyond is still unknown altogether. But of one thing you will be sure. It matters much to the world of the future what this fifth of the human race living in India is going to think and do. No one who loves his fellow-men could fail to be held by the sheer interest of watching human life on so great a scale. And no one who believes that only in Christ can humanity find its crown can fail in the desire that all these our fellow-men shall feel His magic touch, and realise things even greater than they have desired or known.

A Note from Coimbatore

By Ralph Robertson

A BRAHMIN graduate came to a village in this district as magistrate to take up the office of his grandfather in fulfilment of a vow to dedicate his life to the uplift of the village of his ancestors. Highly educated and a former teacher in Dr. Rabindranath Tagore's school, an intense admirer of Sadhu Sundar Singh, he told me that with the torch of truth and the power of education he was going to change the whole village. He was earnest in his desire and hard-working in his English classes, his vernacular lectures, and hymn-singing processions round the village. He was evidently self-confident, too. I did not want him to become disappointed too soon, so reminded him that intellectual truth and education alone were not sufficient when we came up against human nature that sometimes had no desire to improve and even rose up in opposition. This necessity was also emphasised, only in a different way, by an old man of one hundred and five whom I met as we went for preaching in the Coimbatore Bazaar. There he was slowly moving along and almost bent double on his stick. To my query as to whether he had any relatives, he replied: "Only God is my relative now." It is the truth and grace of God India needs: the one to satisfy her highest aspirations, the other to forgive a fall and to give a fresh start with new hope and a surer strength.

CHRIST UNKNOWN

The dominating fact in India to-day is that NINE-TENTHS of her three hundred million sons and daughters simply do not even know of Christ. There are scores of millions of India's people to whom the word "Christian," if it means anything at all, suggests little more than a hat and trousers, and the English language.

—From "The Indian Outlook," by W. E. S. Holland.

MUSINGS FROM AFAR

By Edward Shillito

Written in the United States of America

I

Perspective

IT sometimes happens that a time of withdrawal from the customary associations of our work gives us a chance of correcting our perspective. Without familiar books and journals, outside the machinery of societies, far from the fellowship of partners in the service, we are compelled to ask upon what does this enterprise rest, and by what means will its appeal be made to the pre-occupied heart of man? In such seasons there goes on almost unconsciously a re-arrangement of the scene. Some things recede; others advance. The vision gains in perspective as we begin to separate what is important, but secondary, from what is primary. Some such process has been taking place in the mind of the Literary Superintendent of the L.M.S.

II

The Secondary Part of Machinery

There is much to be learned from the American Churches in their machinery. They have brought into the service of Christ many of those methods which have proved themselves valuable in their industry. And certainly if there must be machinery, and there must be if human beings are to co-operate upon any task, then by all means let it be the best that can be devised. It is important, but only important if it is at the service of something which no machinery can bring into being. The leaders of the Churches in America are deeply conscious of the fact that their machinery may become a mere pretence, "full of sound and fury, signifying nothing"; if there is no driving power from within the kingdom of grace the machine is an end in itself. There is nothing more pathetic in the world than the sight of the men of a machine vainly endeavouring to make it justify its existence. In every hour of crisis in Missions there are some well-meaning friends, who think that a brand-new machine is all that is needed Salvation by gadgets is an incredible doctrine. What happened to the house, swept and garnished, and made an admirable house, but left without a tenant? What happened to the Church of God, swept and garnished, but without its Divine Tenant?

The Secondary Value of Appeals to Political Fears, or International Sympathies

It is as plain as daylight that Missions do hold out the one way of reconciliation between races. In a world which lacks and seeks security, only a gospel, made free to all races, can satisfy the needs of the world.

"The Cross is the hope of the despairing ones,
The Light to them that dwell in darkness,
The Security of the World."

Equally plain is it that those who seek for the nations a new order, in justice and peace need a spiritual basis. The Roman Empire needed it in the first Christian centuries. The modern nations, forced into a common action, need it no less. And it is either Christ or nothing. These considerations are important, but secondary; and a little experience shows how limited in its extent is the appeal founded upon them. For the few these are strong reasons; to the great mass of citizens in our modern states they make less appeal because these citizens are for the most part not thinking along such lines. The political thinker is apt to credit his fellow-men with a far greater concern for the great causes than they really have. Men are thinking of the near horizons of their life; they do not even share the fears of disaster, which from some of us are never absent. Therefore the appeal for Missions on the ground that the Gospel is the security of the world, important as it is, is not of primary importance. By itself it will never awaken the conscience and will of the Church.

III

The Distrust Awakened in the Faithful by a Wrong Perspective

There are in America many who are alarmed about the present policy in certain Missionary Societies. Their alarm is often due to a failure to enter with sympathy into the activities of their Missionaries. But it may well be that it is due to a feeling, more instinctive than reasoned out, that the true perspective is being slowly lost, and things secondary and things primary are being blended together without system. They think that Missionaries are sometimes more enthusiastic about the by-products of Missions than upon their first concern. They are growing tired, so they say, of campaigns to outflank the forces set over against the Gospel. They discern that modern knowledge *in itself* does not carry the Christian Gospel. They remember what in the name of modern science and philosophy, Mr. Bertrand Russell and Dr. John Dewey, taught young China. They do not believe that the evangelist or pastor can wait for the students as they emerge from the class-room of Mr. Bertrand Russell, in the hope that they will now be sensitive to the word of Christ. It is not that such real friends of Missions are opposed to education, or to social service, or to the guardianship which must be exercised over peoples, exposed to the greed and impatience of the West, they simply fear lest the perspective should be lost. They know that it has been lost in other days; they demand that there should be a primary place given to the gifts, which Christ alone can give. Surely it is possible for the Missionary enthusiast, with all his splendid range of activity, to satisfy these hesitant friends. Surely for the sake of their own fidelity they must hold firmly and boldly and defiantly to the miracle and the undying wonder of the grace of God, which offers to all men forgiveness, the new birth and the life everlasting.

IV

Praise Him in the Sound of the Trumpets

The more the detached observer sees of the matter the more certainly he is led to the conviction that the Christian Church needs not so much to exhort itself to do this or that, but to draw near to the burning and quickening fire of the Divine love that will mean the fellowship of the Cross; but that will also mean certainty and boldness. There is a daring in the Divine adventure which must be answered by a like daring on the part of the redeemed. There is no half-way possible. The Divine word may be received and applied and thereby a theme of boasting and joy. Or it may be rejected. There is something defiant in faith. That is why in the Christian music there shall be a note too often missing. We have to praise God in the sound of the trumpet.

But before this can come about we must cease from thinking of our own love to mankind and from stretching it to cover more ground. We must find our vision and our range and the holy fire of love by learning through prayer and communion more of God. Everywhere the same word is needed. Everywhere in the failure of their human hopes men in the Church are seeking some other source of power. They are growingly uneasy in the muddled scene in which there is no sure grouping of interests and tasks. They seek for a right perspective; and the fact that they are beginning to seek is the surest sign that they will find.

WHAT IS A DISCUSSION GROUP?

A Discussion Group is a modification of the Study Circle.

A Discussion Group—

1. Requires:
   (*a*) a Leader to give the opening talk;
   (*b*) a Group to discuss the subject introduced by the Leader.
2. May be of any size, though if there are more than twenty members it should, after the Leader's talk, subdivide into smaller groups for discussion.
3. Makes a heavier demand than the Study Circle upon the knowledge and ability of the Leader. To help to meet this, special and full "helps" and notes are prepared.
4. Makes less demand than the Study Circle upon the members for preparatory study—but it *does* demand that every member should try to make some contribution to the discussion.
5. Attracts those who want to know, but will not go to a regular Study Circle; it paves the way for later and more difficult Study-Circle work.
6. Reaches a larger number than a Study Circle.
7. Provides a method of study which does not require a new and separate organisation, but may be used in any existing society.

For further particulars write to Mrs. Parker Crane, M.A., L.M.S., 48, Broadway, Westminster, S.W.1.

DORKING CHURCH and the L·M·S

IT is difficult to say precisely when this church began its connection with the L.M.S.; doubtless soon after the formation of the L.M.S., as the church seems always to have had its share in the British and Foreign Bible Society and R.T.S. and Home Missionary efforts. It is clear that when Rev. John Whitehouse was minister from 1812—1825, he had a son who became a Missionary in India. This was the Rev. J. O. Whitehouse, who was Acting Foreign Secretary of the L.M.S. between the Secretariats of Joseph Mullens and Wardlaw Thompson. The son of this Missionary was Dr. O. C. Whitehouse, so long Professor and Principal of Cheshunt College. In the church cash books there appear regularly records of collections and subscriptions to the funds of the Society.

The church has steadily grown in its giving in Missionary Members and Missionary contributions. During the present pastorate of the Rev. T. R. Grantham, there have been no fewer than six members of the church going into the foreign field, and a further candidate is preparing. It has been shown that prayer prevails, for the Deacon who prayed most often in public as well as regularly in private for foreign missions had three of his children—two daughters and one son—called into the work. That deacon was the late Mr. F. Arnold, for years Treasurer of the church. His eldest daughter was the first to go abroad; she went out under the China Inland Mission. H. A. Arnold, now of the Gilbert Islands, went next. He was trained at Hackney College and appointed by the L.M.S. in 1913. Before leaving England he married Miss Nellie Walker, one of the foremost workers in the Church. Her many gifts have proved of great service to her husband. She has trained a drum and fife band—the instruments were given to her by the church when she was at home on furlough.

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Dolls for the Mission Field

The third of Mr. Arnold's family to go abroad was Nellie, who married the Rev. John Todman, who after five years as a student at Hackney College offered himself to the L.M.S. and was appointed to Jammalamadugu in 1913. He is now at Gooty.

The name of Todman recalls another of the Missionary families in the church, for Miss Doris Todman, B.A., on hearing of the

Dorking Church and the L.M.S.

Rev. Herbert A. Arnold

Rev. J. T. Todman

decease of Miss Arnold, felt moved to prepare and go out as Missionary in connection with the China Inland Mission. She is now at Yangchow. The Todmans, daughters, and parents, and grandparents, have been chief helpers in village work at home and mission work abroad. Miss Nellie Todman visited her nephew in Gooty and her niece in China some years ago.

Regular correspondence takes place with the Missionaries, a number of the church members agreeing to write every three months.

Extracts from letters are read at a week-night service, and sometimes on Sunday at a regular service.

There is a strong branch of the Watchers' Prayer Union with Miss May Arnold as secretary.

There is also a Missionary Band with Miss F. A. Marshall as leader. The Band has worked year by year in preparing scrap-books, providing dolls and many other articles which are a great delight to children in connection with the L.M.S. stations where the Missionary members labour. This year a novel scheme was suggested by Miss Marshall. She asked for a gift of a hundred dolls, and then the friends and members of the Missionary Band dressed them, with the idea of presenting them to the missionaries belonging to the church for them to distribute as and when they please. Over 130 dolls have thus been sent out. What a picture they made when arranged for exhibition at the recent Sale of Work. Long dolls, short dolls, fair dolls and dark dolls, long-haired dolls and short-haired dolls; dolls with movable eyes and limbs—some squeakers and some not—but all pretty and sweet, intended to give joy to various recipients at Christmas and New Year. It seems a simple kind of service, but if one could read the minds of the youngsters in the tropics who will hug those dolls, it might show itself of big consequence.

The Ladies' Working Party of the church has for many years had an annual Sale of Work for Home and Foreign needs. The contributions of the church and its mission churches have gradually and regularly increased. During the present pastorate they have risen from £85 in 1902 to £197 last year.

The Sunday School scholars have weekly envelopes and are encouraged to subscribe personally. Many Missionary boxes are out in the homes of members. Mr. F. G. Woods, the Missionary Treasurer, gives much time to encouraging the various holders to do their best for the Society, while the Missionary Collector, Miss Ada Agnew, is unwearied in her efforts.

Dorking Congregational Church

The Indian Outlook To-day

The View of W. E. S. Holland

Being part of Chapter IV in "The Indian Outlook," the study textbook for this year. The book raises questions which cannot be ignored.

O one who moves among educated Indians can have any doubt as to the chief cause of the sudden and calamitous disappearance of India's trust in Britain. It dates from 1919. If you press the matter closer in conversation with an Indian, the names that will crop up are the Rowlatt Act, the Caliphate, Kenya, and particularly Amritsar. Not the shooting itself—had English opinion made plain that it viewed that act with horror and regret, as the deplorable and ghastly error of a military officer who had for the moment lost his head, India would have understood. No administration can secure that none of its agents shall ever make mistakes, possibly even shocking mistakes. And the official attitude of England in the matter has been in the main correct. The Commission of Enquiry, composed of soldiers and civilians, English and Indians; the Indian Government, similarly composed; the British Cabinet; the House of Commons: all have disavowed the act. Trouble began with the House of Lords and with the *Morning Post*, which raised twenty-six thousand pounds for General Dyer, and nothing for the families of the hundreds of our Indian fellow subjects killed by his orders.

The Shadow of Amritsar

The disastrous thing is that Indians form the opinion, from their contact with English people they meet, that most Englishmen approve General Dyer's conduct. The result is that a large number of educated Indians to-day feel simply this: that their destiny can no longer be safely trusted to Englishmen; that in any serious issue between Englishmen and Indians, judgment will go against the Indian; that Indian lives are not safe in the hands of Englishmen; that at all costs India must take her own future into her own hands. They will welcome England's service and co-operation, but they can no longer accept England's rule; ultimate decision and authority in Indian affairs must lie with Indians. Indian feeling is accentuated by the fact that, while the records of the criminal courts show that many Indians in the past fifty years have been killed by private Englishmen, no Englishman in India has ever yet been hanged for doing an Indian to death. England holds the scale of justice even as between Hindu and Musalman, high and low caste; but there is no justice, so it is maintained, as between Englishman and Indian. England's pride in the justice she deals out to Indians is dismissed as largely the consequence of detachment, and as the kind of impartiality almost any foreigner might be trusted to show when called in to arbitrate between two members of another race.

Force or Friendship?

Guns are a poor substitute for the trust of India's millions, on which our rule has hitherto been broad-based. No lasting solution is to be found that way. It is no use to reply that the educated classes who agitate against British rule are less than five per cent. of the population, and that the villagers desire the continuance of British rule. We have to reckon with the fact, sufficiently demonstrated by the near approach to success of Mr. Gandhi's movements three years ago, that what the educated classes think to-day, the villagers will think to-morrow. One of the sanest leaders of Indian moderate opinion in the Legislative Assembly recently stated that he regarded propaganda which should result in raising the village population throughout India in revolt against a recalcitrant Britain, as entirely within the field of feasible politics. We have to carry with us the educated classes, India's real leaders, or we cannot carry India. There remains only the appeal to force: bloody, barren, and impossible. No; it remains true to-day as it has ever been that the basis of Britain's rule in India must be confidence, not force. The question may be asked whether England has indeed ever conquered India. There were less than two thousand British troops at Plassey. What has happened in past history is that Indians fighting for us have defeated Indians fighting against us. The massing of the British army on the frontier makes plain the true function of that army. It exists not to protect Englishmen against enemies in India; but Indians against enemies outside. Britain never has held and never could hold India by force.

Our Faith and its Application

By Nelson Bitton

WHY are we believers in Christian Missions? A speaker at the recent meetings of the British Association in Oxford is reported to have termed missions in Africa "an irrelevant hobby." It is at least strange that a distinguished anthropologist should so flagrantly misread history, but it is well to be reminded of the fact that Christian Missions are Christ-born and must be Christ-sustained. If missions are an "irrelevant hobby" then our Lord must have been one of the greatest irrelevancies in all human history, and all our thought of God's love and care for men a futile error. Let us leave it at that; we are believers in Christian Missions just because we are believers in Jesus Christ, and we cannot be one without the other.

* * * *

May we pass on from this thought to another? Our enthusiasm for missionary service must neither depend upon nor be changed by human frailty. Too often our missionary treasurers write saying, "the deputation who came this year was not particularly interesting and our collections dropped in consequence." Wherever that can occur missionary interest is proved to depend more on sentiment than upon conviction. Our care for the work of missions must not be regulated by the speaking ability, the health, or the mood of the visiting missionary. If our "deputation" is the duddest talker that ever lived, the work is still God's work and the need remains the same. We must stand by the cause; it is always greater than the worker.

* * * *

In our churches this coming year we hope there may be much attention paid to the motive for Christian Missions, especially among young people. This will bring us back to the fundamentals of Christian loyalty. And for the professing Christian the true fundamentalism lies not in doctrine but in service. It is where creed and action join hands that God's will is done on earth, not simply in the saying Lord! Lord! What greater test of Christian loyalty is there than the support of missionary service? When we all take our Christian service right loyally and on Christ's terms our Missionary Society will not fall behind or fail.

* * * *

The deputation work of this autumn gives us a renewal of opportunity. We can make our visiting missionaries feel that we honour them. We can make a truly effective use of their services, not only in our churches, but among the various sections of our work. Some of them can render good service in our day-schools if the way is open, and where private schools are represented in our Church life they may be visited. Personal touch with the right people may be made by some form of social function and the uninterested may be reached. Above all, the life of the Church should be lifted to higher missionary levels by adequate preparation and by prayer.

* * * *

If the needs of our Society are to be met the work of this autumn must be of a more efficient nature than any we have known in recent years. It must cover more ground and touch more people. The emphasis need not be primarily financial although finance means much. Our missionary anniversaries are not merely the occasion for annual missionary sermons and good collections; they may be used as great opportunities for vital religious education.

* * * *

For some time various interested friends have been urging us to open a "silvered paper" bureau. Some hospitals and societies have added some hundreds of pounds each year to their income by the collection and sale of silver paper and tinfoil wrappings. The L.M.S. has now been fortunate in finding a voluntary worker to act as secretary to a silver paper scheme. Silver paper may be collected and sent in packages of just under 1 lb. by letter post, or over by parcels post to Miss Edith Haward, 11, Bungay Road, Halesworth, Suffolk, who will gladly receive and deal with all that is sent.

MARK TWAIN ON INDIA

"This is India, the land of dreams and of romance, of fabulous wealth, of fabulous poverty, of splendour and of rags, of palaces and hovels, of tigers and elephants. Cradle of the human race, birthplace of human speech: mother of religion. The land of a hundred nations and of a hundred tongues: and of three million gods. All men want to see India, and having seen it once, even by a glimpse, would not give up that glimpse for all the rest of the shows of the earth combined."

—*Mark Twain*, in "Following the Equator."

Ram Mohan Roy

By E. J. Thompson, M.A., Ph.D.

LET me say a word about Ram Mohan Roy. The modern age in India began with him.

Ram Mohan Roy was born about 1772. At the age of sixteen he wrote a treatise against idolatry, which meant that his family turned him adrift for a time. Before that he had seen his brother's widow burnt alive. Until 1829 there used to be in Bengal suttees varying from 500 to 800 every year officially reported, and no doubt others not reported. The widow-burning that Ram Mohan Roy had witnessed was an extremely painful and unwilling case, and he added opposition to this custom to his activities. It is impossible to exaggerate the greatness of Ram Mohan Roy. He has claims to be called the founder of the science of comparative religion. He learned many languages—Hebrew, English, Persian, Sanskrit, Greek—and learned to use them very efficiently. At one time he called himself a Christian, of the early Unitarian type. Miss Mary Carpenter, the aunt of Dr. Estlin Carpenter, wrote his biography. He believed in the super-angelic dignity of Jesus Christ and His pre-existence, which he considered proved by Scripture, but did not go as far as the orthodox Christian. The Baptist missionaries of Serampore refused him the title of Christian, and persisted in calling him "this learned heathen"; in the end, after some protest he decided to remain "this learned heathen." He founded a society for the worship of God without any idolatrous rites; this is now the Brahmo Samaj. He worked for social reform; and, although he thought in 1829, when Lord Bentinck abolished suttee, that the measure was ill-timed, he supported it so strongly that a very influentially-signed petition against it to the Privy Council was rejected. He was in London at the time; he visited England, apparently the second Hindu to do this, and in England was consulted about Indian affairs by religious leaders and statesmen. He died in Bristol and is buried there.

Ram Mohan Roy
From the original painting in the Bristol Art Gallery.
Reproduced by permission of the Art Gallery Committee.

The society that Ram Mohan Roy founded was strongly pro-Christian, and the main body up to 1890 or later remained strongly pro-Christian.

[From a speech at a Conference reported in *The Laymen's Bulletin*. *July*, 1926.]

Prayer and Praise

Let us give thanks—

For the success and the spirit of the Swanwick Conference.

For the number of candidates accepted during the year.

For a year of good cheer in the Mission Field.

General Thanksgiving.

Let us pray—

For the Campaign Officers' Conference at Swanwick (September 10th–13th).

For Leaders of Study Circles, Discussion Groups, etc., this winter.

For the second year of the Campaign.

For the new Missionaries just sailing to their fields.

For India, the field of special study and prayer this winter.

The Lay Work of Missionary Societies in India. *By C. E. Wilson, B.A., Foreign Secretary, B.M.S. (See "The Asiatic Review," July, 1926; 5s.)*

THE contribution which the Missionary Societies are making to the life of India apart from their specific religious propaganda. A paper read to the East India Association and the discussion which followed.

The Other Side of the Medal. *By Edward Thompson. (The Hogarth Press; 5s.)*

MR. THOMPSON'S book has had important effects in making clear the one-sided character of the existing histories of the Indian Mutiny.

The Call from India. *In the general series "The World Call to the Church." Published for the Missionary Council of the Church Assembly, 1926; 2s. 6d.*

A VALUABLE survey of the Indian field of the Church—the response of the caste and out-caste peoples to the Christian enterprise, and the lines of advance.

The West Indies *with British Guiana and British Honduras. By George Mannington, F.R.G.S. (Leonard Parsons; 15s.)*

INTO this valuable compendium of 300 pp., Mr. Mannington has compressed a vast amount of information which will make the travelling public wish to see the wonderful isles and countries of the Caribbean Sea. Lord Olivier writes an appreciative Foreword.

Flashlights on Chinese Life. *By Mabel Pantin (Church of England Zenana Missionary Society; 1s. 6d.)*

MISS MABEL PANTIN was a qualified doctor who worked for the Church of England Zenana Missionary Society till her death in January, 1926. The sketches in this book show her intense desire to bring the knowledge of the love of Christ into the unhappy lives of China's poorest and lowest women and children, and almost her last evangelistic visit was to the hair-net factory described in the last chapter.

Mary Dobson: Musician, Writer, Missionary. *By Una M. Saunders. (A. & C. Black, Ltd.; 6s. net.)*

MARY DOBSON, daughter of Austin Dobson the poet, was "musician, author, missionary and adventurer." She was the second woman in England to receive the degree of Bachelor of Music, but she did not wait actually to receive the degree in person, for in 1897 she sailed for Bombay to serve with Agnes de Selincourt, Una Saunders and Helen Boyland on the staff of the newly-formed Missionary Settlement for University Women. For twenty-three years she worked in Bombay, laying sure foundations for the Settlement, and making friends with many Indian students. She wrote verses and composed music—to-day the children in Miss Amy Wilson Carmichael's homes sing songs to tunes by Mary Dobson. Her life was a full, rich one, and touched many circles, and the book is an inspiring record of a fine life of service.

The Little Poor Man of Assisi. *By J. O. Dobson, B.A. (Student Christian Movement; in paper covers, 2s. 6d.; in cloth covers, 3s. 6d.)*

ST. FRANCIS died seven hundred years ago in Italy, but, as Mr. Dobson remarks, he has a deep significance for our own age, and his message has a startling application at many points to the life of this century. It is because he believes that each age must interpret St. Francis for itself that Mr. Dobson has written this life of "The Little Poor Man," and those who wish to understand more fully what that life stood for will welcome this book. Mr. Dobson, formerly of New College, will be known to many readers of THE CHRONICLE, for he was joint chairman with Miss Paulden at Swanwick in 1924, and has been working for the Student Movement as Secretary of the East and West Friendship Committee, which cares for the welfare of foreign students in England.

The Venturer Series. *Edited by A. M. Chirgwin, M.A. 2½d. each, post paid.)*

THE Venturer Series of 2d. biographies have already proved themselves very popular. Six new biographies are now ready. All six deal with India, the subject of study for the coming winter. The subjects dealt with are:

Howard Campbell. *By McEwan Lawson.* This is the story of a Rugger Blue in India. Campbell was also a scientist and a sociologist.

Bernard Lucas. *By H. F. W. Lester.* Bernard Lucas is known to many people in this country by his writings, "The Faith of a Christian" and "The Empire of Christ" being among the best known.

John Winterbotham. *By Edward Shillito.* The story of the young missionary doctor at Chikka Ballapura.

W. T. Ringeltaube. *By A. M. Chirgwin.* The story of the pioneer missionary to Travancore.

Winniamma. *By M. L. Christlieb.* Winniamma was an Indian Biblewoman.

Ram Swarup. *By John Grant.* The story of a high-caste Brahman pundit who has become a Christian evangelist.

There will also be a book of "Telugu Vignettes," by Sydney Nicholson, in the same series.

Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.

HERE AND THERE

Five Hundred and Seventy-Six Tongues

THE British and Foreign Bible Society has recently brought out a small book which bears practical witness to the great debt which the world owes to the Society's work. In this book passages of Scripture are given in no fewer than five hundred and seventy-six languages, representing the various fields which have been covered by the Society since it started work in 1804.

Mr. Kybert's Golden Wedding

ON July 9th, Mr. William Kybert and Mrs. Kybert celebrated the fiftieth anniversary of their wedding. In his home at Crouch End Mr. Kybert will be made aware of the kindly remembrance in which he is held by men and women in many parts of the earth to whom, during the forty years in which he served at L.M.S. Headquarters, he was a good friend and guide.

Rich and Poor in Hospital

A COMPARATIVELY well-to-do man came one day and demanded a private ward for himself and his servant. This was provided, and a fomentation was applied to a septic place on his leg. The room was hot, but he insisted on burning a pan of charcoal. It was explained that this was not only unnecessary, but dangerous, owing to the foreign style door and window, which he insisted on keeping closed, and with difficulty the charcoal was eliminated. That evening the patient's temperature rose, and it became obvious that his leg would require a small operation. He refused even to think of such a thing, and said his fever was due to the fomentation. Next morning he left. This class of patient is utterly impracticable. It is only the poor, rich in faith, who are usually amenable to treatment. Sometimes even the poor only come to us as a last resort, as shewn by their bringing their coffins with them.

From Tsangchow, North China.

Milton Mount's Mistress

MRS. HENMAN, the new Head of Milton Mount School for Girls, is a daughter of the late Rev. G. H. Bondfield, D.D., who was a missionary of the Society in China and latterly agent of the British and Foreign Bible Society. Miss Margaret Bondfield, M.P., is her aunt. Mrs. Henman has been greatly helping the L.M.S. campaign as captain in the Oxford Auxiliary.

Ganesh in the Well

IN one of the villages in his Coimbatore district, Mr. Ralph Robertson found the people in trouble through a deficient water supply.

He helped them to sink their well lower and now there is abundant water.

An ugly image of the god Ganesh—the Elephant-headed—was found among the silt at the bottom of the well; he had been washed there by heavy rains. Ganesh was sitting on, and closing up the very springs which needed to be opened. The image was a heavy stone one and had to be brought to the top with great care. Some respect also was shown to the feelings of those who still had regard for the god. At a later visit Mr. Robertson noticed that the image still lay beside the well-head. There was no sign that Ganesh had been reinstated as an object of worship.

Rev. V. A. Barradale's Itinerary

MR. BARRADALE (Foreign Secretary), who is visiting the Society's stations in the South Sea and Papua, left Liverpool on August 13th and will be engaged upon the work until March next.

Letters addressed to "Post Office, Suva, Fiji," *via San Francisco*, and marked "to be called for" may be sent by the October mail, about October 5th.

After that date, and up to December 8th or 9th, letters may be posted by any of the regular weekly mails to c/o T. Gordon Searle, Esq., The Bible House, 242, Pitt Street, Sydney, Australia, marked "To await arrival."

THE HUMAN FORCES

Foreign Missionaries in India, all Societies	5,682	Mission Stations	920
Members of Indian Staff	48,787	Total Christian Community	2,242,798

Elementary scholars in India .. 537,000 = about 1 in 600 of the population.
Elementary scholars in England .. 5,000,000 = about 1 in 8 of the population.

The Making of Books

A power awaiting use

By Mary R. Marler, South India

"OF the making of many books there is no end," wrote the Wise Man of old, but to the present-day literature missionary, toiling to produce books in a foreign tongue, it often seems as if to the making of even one book there were no end.

Many people think of the literature missionary—if indeed they remember him at all—as spending his days in the translation of books from English to his particular vernacular, or in producing original work, whereas, as a matter of fact, a great part of his time is occupied with trying to get other people's manuscripts into such form as will make it possible for them to be accepted for publication, and then with seeing those same manuscripts through the press.

Pitfalls

Let us try to trace the making of a book in one of the South Indian vernaculars. Some Indian Christian who knows English reads a book in that language, thinks it would be good to have it in his mother-tongue, and sets to work. Unfortunately the average Indian Christian seems afraid to use his imagination, failing, it would seem, to recognise it as a good gift of God to be used in His service. Consequently, good *Indian* stories, which are sorely needed, and which only Indians are really qualified to write, are few and far between. Even in translating, this lack of imagination leads to serious, and sometimes numerous, mistakes, causing the translator to try to reproduce everything he finds in the English book, however little it may apply to Indian conditions. One such writer undertook to translate a book on Tropical Hygiene written principally for Africa, and faithfully reproduced a whole chapter on jiggers, a trouble unknown in India. Then he came to a section dealing with the need for keeping rain-water tanks scrupulously clean, since they were placed right against the eaves of the houses. Now such contrivances are unknown in India, where the word "tank" is used by English-speaking people to mean an irrigation reservoir, frequently a huge stretch of water which in England would certainly be dignified by the name of a lake. But our translator was quite content to call the rain-water tank by the vernacular word meaning an irrigation reservoir!

The Joys of an Editor

However, at length the translation is completed and the manuscript arrives in the office of the literature missionary. Probably the first thing the latter has to do is to write and ask whether the publishers of the English book have given permission for translation. Frequently this important matter has been overlooked, and several letters may be necessary before the omission is rectified, and the missionary can proceed with the consideration of the manuscript.

It is only rarely that he is able to accept a manuscript in the exact form in which it is first sent in. Far more often he has to go through it word by word, making many suggestions and corrections. That such careful revision is necessary is shown by two recent examples, both from books dealing with matters of health. One translator, not familiar with lime-water, advised the mother whose baby could not digest pure milk to add to it a little *lime juice*, whilst another explained that beef tea was tea to which beef gravy had been added! And even in books dealing with more definitely religious matters there is often no less need for careful revision.

In due course galley proofs are received, and, later, page proofs, and in both cases the missionary must personally go over them, unless he has an unusually careful and efficient clerk. The correcting of proofs in a complicated foreign script is perhaps more trying work than anyone at home can imagine. Possibly a new edition of the Bible is going through the press, and in that case even more than ordinary care is needed, since a mistake in a single letter may obscure the meaning, or, worse still, turn it into nonsense.

The Barrier of Poverty

The making of the book is finished, but there still remains the difficult task of getting it into the hands of those for whom it is intended. Although education is constantly spreading, many millions are still utterly illiterate, and vast multitudes of others very nearly so, and as yet no widespread love of reading has been evolved. Moreover the average Indian is not wealthy, and few are

both able and willing to pay the full price of a book, particularly in these days when the cost of printing has risen so high. The wholesale free distribution of books is neither expedient nor possible, but it might be a great help to the work of missions if the Christian literature societies could be so subsidised as to enable them to sell books at less than their actual cost, as is done by the Bible Society.

A great power, little used

The problem of the production and distribution of Christian literature is a difficult one in many ways. Most missionaries are too pressed with other work to give it the attention it deserves, and probably many have not fully realised its importance. Would it be too much to say that the Home Churches have scarcely even begun to realise it? And yet what a force it may be! As I write I recall a great Hindu festival, crowded by thousands of worshippers, at which no less than 1,500 gospels and other books were purchased. Think of it! The Gospel message carried into 1,500 homes, the majority of which the missionary could never hope personally to reach. Or I see a little group of Hindu and Mohammedan schoolboys approaching the missionary's tent to see if she has brought any new books, and eagerly purchasing any which they do not already possess.

How one longs for the day when literature will be as much a recognised department of missionary activity as medical and educational work are to-day! It *ought* to be, for its possibilities of usefulness are just as great and far-reaching.

Helps for Groups

INDIA is so vast a subject that those who are studying the text-book by W. E. S. Holland, "The Indian Outlook,"* will be very grateful for every form of guidance available. The perplexities of Indian politics, the prevalence of discontent in varying forms, and the essentially religious outlook of Indian life, combine to make the human scene in India difficult to focus clearly without conscientious study. In order that this study may be directed to the most important ends, and be safe from fruitless browsing amidst irrelevant literature, a pamphlet of suggestions and questions for groups has been issued and may be obtained from the Livingstone Bookshop, price 3d., postage 1d. This will make the task of the leader who is willing to be led a very much easier one than it might have been.

Consider such questions as "Why are the British in India?" "Why are the proposed reforms not accepted by India?" "What are the secrets of Gandhi's influence?" These are bound to arise in the discussions, and a wise leader will have prepared for them by following the guidance of this pamphlet, and extracting from the prescribed sources just such information as will meet the needs of the group.

The subject of India is one of supreme importance, and leaders and groups will want to make the best use of their time to come to a real and sympathetic understanding of India's problems and needs. Here follows an extract:

The Indian Outlook

Object of Discussion. Chapter 1.

To understand the Indian outlook on life, and the influences that have helped to form it.

Topics for Discussion.

1. "It is our chief fault that we are incorrigibly religious." What proofs of this Indian characteristic can you find in this chapter?
2. It has been said that Hinduism both unites and divides. Can you illustrate this?
3. How far is it true to speak of the "Spiritual East" and the "Material West"?
4. What are the differences of temperament and outlook between the Indian and the Briton? To what extent do you think these may be (1) a cause of friction; (2) a basis for co-operation?

CHAPTER I

Notes.

1. In India religion enters into everything, and it is therefore impossible to understand any question—politics, education, commerce, and, above all, the Indian point of view—unless a real effort is made to understand the religions of India, because "religion has been the chief pre-occupation of India from the earliest ages of its history, and has had a dominating influence in determining the special character of Indian civilisation."
2. It is easy to illustrate that Hinduism divides caste from caste, Hindu from Moslem or Christian. Within caste, Hinduism unites in a way which seems strange to Western opinion. It should be made clear, for example, that all Brahmans, or high caste men, are not wealthy men, or in positions of importance. Caste, usually aristocratic, is "democratic in so far as it cuts clean across all divisions based on wealth or official status, and puts the cook or the cultivator with an income of £12 a year on a social footing with a member of the Supreme Executive Council."

* See page 208.

Campaign Notes

Watchers' Prayer Union

The first emphasis of the Campaign must be on Prayer, and the beginning of the autumn affords an opportunity for getting new members, for having a consideration of the work of the W.P.U. at Church meetings, and for having, perhaps on a Sunday evening, after Church, a meeting for prayer for the second year of the Campaign. If possible, let there be a short talk on the work of the W.P.U. at Bible Classes, C.E.'s and other Young People's organisations.

Campaign Officers' Conference

Bookings are being received almost daily for the Campaign Officers' Conference which meets on Friday evening, September 10th. It will be remembered that though primarily intended for Campaign Officers, the Conference will not be limited to them. Missionary Secretaries and other workers, friends who were so unfortunate as to get no further than the waiting list for August Swanwick — all these will be welcome on September 10th.

A Shorter Conference

We regret that as we shall not reach the large number required by the railway companies, we shall not be able to use vouchers for tickets at reduced rates. It has been decided to arrange the Conference so that members may have the advantage of cheap week-end tickets available from Friday noon to Monday. We shall therefore close the Conference at lunch time on *Monday* (13th), instead of continuing till Tuesday. The full cost has consequently been reduced to £1 10*s*., including the registration fee of 7*s*. 6*d*. as before.

The September Conference

The programme in rough draft was planned somewhat loosely, and it has been possible to re-arrange it so that the important discussions of practical Campaign questions shall be included.

We are glad to know that this rearrangement makes it easier for some friends to be with us, and we are looking forward to a Conference which will give us help and inspiration for the work of the second year of the Campaign.

A Place of Indian Pilgrimage. The Rock of Hooded Snakes

4854

THE INDIA YEAR

★ ★ ★ ★

The India Year for the Missionary Societies commences next month, during which they will put India in the forefront of their publicity and study. The L.M.S. has a great record of past endeavours and wonderful opportunities for future service in India. All supporters should study the books described below in order to become co-operators in this enterprise.

INDIA AND HER PEOPLES
By F. Deaville Walker
A general background book, fully illustrated. 2s. 3d. post paid

THE INDIAN OUTLOOK
By W. E. S. Holland
A thought-provoking book admirably adapted for use in advanced study circles. Illustrated. 2s. 9d. post paid

DOINGS AND DREAMS
By Godfrey Phillips
A study of L.M.S. work in India. A well illustrated book of 128 pages. 1s. 2d. post paid

THE ANCIENT CHURCH AND MODERN INDIA
By Godfrey Phillips
2s. 8d. post paid

GOING EAST
By Lilian Cox
A volume for young people, written in *story* form as an introduction to the more advanced study books. 1s. 1½d. post paid

THE CHRIST OF THE INDIAN ROAD
By E. Stanley Jones
How Christ is being received in India, a wonderful and inspiring book. 3s. 8d. post paid

VILLAGE FOLK OF INDIA
By Robert H. Boyd
The way in which nine-tenths of India's population live. Illustrated. 1s. 8d. post paid

JESUS CHRIST AND THE WORLD'S RELIGIONS
By William Paton
A brief statement of the principal features of the non-Christian religions. 1s. 1d. post paid

* * * *

Send for special list post free, "INDIA THIS YEAR," giving full list of material, to

THE LIVINGSTONE BOOKSHOP (L.M.S.)
48 Broadway, Westminster, S.W.1

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